

THE CITIZEN.

A Christian Association: It is needed!

T. THE BLOOMFIELD CITIZEN:

A Young Men's Christian Association is organized in Bloomfield. "If successful, it will prove a power for good. If a failure it is likely to leave the state of religion at a lower ebb than before." The first sentence of the above quotation proves that the Association is needed. If a Y. M. C. A. can prove a power for good in Bloomfield, it is most certainly needed.

If a failure will prove so disastrous why should we let it be a failure? Of course, it will demand the expenditure of time, labor and money. In there anything productive of either good or evil that does not require these? Should we not give them to save our young men? If it will save one person from becoming a drunkard, if it will be the means of leading one soul to a life of usefulness, the work ought to be undertaken without hesitation. This is a serious question, to be considered in the inception of this as of any other important undertaking." With the church open two or three hours on Sunday and one or two or three hours through the week; and when open the majority of young men can not enter without committing themselves more fully perhaps than they wish to, or, if entering, feel themselves intruders, or at least out of place; with the saloons and other places of resort open day and night, and seven days in the week, to draw young men away from home and church; even in Bloomfield, certainly we ought to bid a Y. M. C. A., or any other like association, that will do something to offset these devilish places, God-speed. Certainly we "hall it with joy, thankful for the new power given to Christianity in the earth." Their work is outside of and beyond that done by the churches, and thus furnishes its own justification." True, but not antagonistic to the churches, but rather a help in a line of Christian duty that has been too long neglected, a line of work controlled and guided by active church men and by those in sympathy with the young, and if so guided, will prove a grand aid and help to the churches.

Home life must not be neglected, church meetings must not be abandoned. The Y. M. C. A. loyalty enjoins on its members to "hold their duties and obligations to their respective churches as having the prior claim upon their sympathy and efforts."

A religious newspaper raised the question, whether the Associations absorbed so much of the time and strength of its members as to render them of little service to the churches to which they belong. In order to ascertain the facts in the case the New York Association sent out a number of questions to its members. In response 334 replies were received, from which the following are some of the facts gathered: 65 of the number were church officers, of which 18 were deacons, 11 elders, 6 vestrymen, 6 stewards, 8 trustees and 15 ushers; 107 Sunday school teachers and 54 Sunday school officers, 112 belong to Young Peoples Assemblies in their own churches and 32 hold offices therein; 204 regularly attend the week evening services in their churches, and of those who do not, many voluntarily stated either that they belong to churches who hold no week evening service, or that the distance between their residences and churches, or the late hours of business interfered with the attendance.

"Money must be freely spent." Far better to have it spent in this way than in the support of saloons and resorts of questionable character as is now done to a large extent, even in old Bloomfield.

We have numbers of young men in need of the influences of a Y. M. C. A. or some similar institution even in this moral town. Let a person look around the street corners of an evening, let him open the doors of some of the saloons and look in, yes let him remain around the doors of our churches of a Sunday evening and see the young men standing there but who do not enter, and see if there are not young men who need the influences of a Y. M. C. A. It can be affirmed without danger of contradiction that in Bloomfield there are young men, sons of Christian parents, who ought to be in our churches and who, within the past few years, have been more or less concerned as to their souls interests, who because their church opened its doors occasionally for an hour or two and because we older ones have not discharged our duty to them, are now on the road to bad, and some of them a long distance on that road. Young men who, in all probability, if they had had the well conducted Y. M. C. A. to offset the attractions of saloons or other resorts might now be leading lives of usefulness and be a help to their respective churches, instead of an opposing force. The writer has had parents and friends urging him to use his influence over the young men of their interest. He could invite them to church or prayer meeting, could appeal to their manhood, or to their love of friends, but what was that compared with the constant allurements in the opposite direction?

We do not now propose in effect to organize a new church to be supported by the money which should be devoted to the sustenance of the old organizations, "but we do believe we have organized an auxiliary to the old organizations, that if taken hold of and supported by the churches, as it should be, will do a grand work in helping our young men, in helping our boys with a gathering place of pleasant associations and surroundings under Christian influences and guidance. But if our churches antagonize it, causing a failure, as has been done in some other places, to the writer's knowledge, then unquestionably "the state of religion will be left at a lower ebb than before." Pray God no such calamity may befall us.

Rev. John Hall, D.D., of New York City, says: "The Young Men's Christian Association deserves support: first, because its work is for young men; second, because it takes advantage of the social element in young men; and third because it is a Christian Association."

Hon. Chauncey M. Depew is an enthusiastic supporter of the Y. M. C. A. giving of his time, his means and his voice in its support, and says: "The Young Men's Christian Association fills the grandest missions."

Mr. D. L. Moody, when asked if he believed in the Y. M. C. A. said: "I do,

with all my heart. It has under God done more in developing me for Christian work than any other agency."

Hon. Theodore W. Dwight, head of the Columbia Law School of New York City says: "These Associations I hold to be a part of the noblest efforts of our modern Christian civilization."

A. H. Strong, D. D., LL.D., President of Theological Department of the University of Rochester, says: "With the Association, as an institution, I have the deepest sympathy. I have been closely identified with it through two pastorates. I believe that like the Sunday School and like our great mission societies, it has been founded in God's providence to meet a particular need, that can be met in no other way as well."

The list of eminent men writing or speaking in commendation, might be extended, but these seem sufficient to prove that the Y. M. C. A. is no longer an experiment, but a tried and established factor in the work of moral and Christian development. It is what it claims to be, a young men's association, for young men, conducted by young men or those fully in sympathy with them, and certainly greater or good, can be hoped for than in combining our effort to the formality of a prayer meeting or church service.

Again, those in positions to judge say they believe that in proportion to the money expended and the labor put forth, more good is really accomplished in villages and smaller towns than in the larger cities, where the churches are more active and where the antagonizing attractions are so much greater.

With such endorsements as are given above, with our association organized, and with such a calamity prophesied in case of its failure, a fair trial as to its usefulness in our midst is earnestly solicited before condemning it.

A MEMBER.

Preparing Human Hair for Sale.

"Is not some preparation needed before the hair is placed on the market for sale?"

"Yes, of course. In Paris, where there are several large hair dealers to whom the peddlars sell their collections, the sorting, cleaning and preparation of hair form an art, and the hair is sold in small skeins, parts of the world and of all shades, complexions, lengths and previous conditions of servitude are brought to these hair markets and laid out. The women, whose powers of distinguishing color are exceptionally acute, go over them matching all the different colors of the same texture, and mark those they may have selected. These strands are then cut to length, until finally the hair is divided up into lots of precisely the same kind. Now, see here," he said, taking down a tress from the window, "you might perhaps suppose that all this was grown on one head. That is nonsense. I would not be surprised, if every hair could tell the story of its origin, which we would find repeated in every race on the globe. I see some Chinese hair has been used to some extent. It is of course very coarse and straight; but in Paris it is split to a fine quality and subjected to a preparation to make it glossy. Then again hair is dyed to certain specified shades. A great portion of all the white hair, to tell you a professional secret, is dyed by bleaching. But all of these preparations, although failing, and nothing is so good as the genuine article free from preparation, although it is more costly."—San Francisco Call.

Making Toys in France.

France has always been nearly self-sufficing in the matter of toys. She makes her own Polochinelle—pattier, dresser, more complex Punch than our friend in Fleet street; a Punch whose hair is powdered and who wears white kid gloves, but who is, nevertheless, a most popular puppet.

The French "poupee" is at the acknowledged head of the doll world. Not even the most fashionable dolls in America are equal in roundness in pinkness of complexion, in roundness of eye, in airiness of coiffure, of tresses, in width of lace and flounces and frilleries, and in radiant sheen of bronze kid boots, the dolls exhibited in Paris.

In the manufacture of small porcelain dolls arrayed as brides, babies, shepherdesses, maidens and gendarmes the French are also wonderfully skillful, and they make nearly all the dolls in Paris. They are also expert in the manufacture of dolls' dresses, simple dolls' dresses, and diminutive miniature accoutrements, the hats that beat babies, the ninepins, the bathtubs and shuttlecocks, the tin trumpets, the jack-in-the-boxes, the "tombolas" mandarin rings with rolling tongues, the wagons and horses, the bagatelle boards, the tops, the skipping ropes, the clockwork mice, the Italian "batteries de cuisine," and the models of "pecces" and finendrappers' shops in which young France takes delight.—London Telegraph.

Or at the school, after Sept. 23, 1886.

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James C. BEACH.

Editor in Chief.

NOTICE.

NOTICE is hereby given, that the accounts of the Subscribers, administrators of Mary Crandall, deceased, will be audited and stated by the Surrogate and reported for settlement to the Orphans' Court of the County of Essex, on Monday, the tenth day of January next.

Dated Nov. 4, 1886.

JAMES C. BEACH.

NOTICE of Settlement.

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Dated Oct. 11, 1886.

HARVEY E. RICHARDS.

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